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his outer life was very uneventful and his civic and national influence quite meagre. Disappointments in the relation between himself and his parishioners in his early pastorate, the publication of his notable books, *On the Threshold* and *The Freedom of Faith*, his settlements in North Adams and New Haven, are not exciting. The author interests us in Dr. Munger's carefully wrought-out decision to abide in the freedom of the Congregational ministry in spite of the attractiveness of the Episcopal order to a man of his aesthetic tastes, and in the important part he took in the spread of the "New Theology," but after all the greatest thing about Dr. Munger was the quality of his soul, and we wish that we might have caught a fuller vision of it through the medium of his writings. Little well-chosen snatches from his letters or his reminiscences scattered through the volume make us wish for more. Take, for example, such sentences as these: "The loose, not the anchored boat shows which way the tide turns." "We [Congregationalists] cluster about great preachers and call great audiences strong churches." "The rich men and their retainers withdrew from the congregation [of Center Church, Haverhill], leaving it poor in money but rich in patriotism. I regard that episode as the best part of my ministry." "[The sea] is the unfinished or undeveloped part of creation—without variety and hence limited in its suggestion." "Judgment is a continuous process and is merciful—being a gracious separation between good and evil. It is therefore represented as the office of the Christ." "Were these restraints removed, it [the Episcopal Church] would open a path that many would delight to walk in; but the paths in which Americans prefer to walk are those in which two can walk abreast within, as well as without, chancel bars."

After all, perhaps the best way to perpetuate the memory of a Christian minister is not through a biography but through an annotated edition of his most characteristic utterances and his most delightful letters. We wish that Dr. Bacon might give us such a volume of this Christlike and unselfish man.

THE REFORMATION IN GERMANY. HENRY C. VEDDER. The Macmillan Co. 1914. Pp. ii, 466. \$3.00.

According to Professor Vedder, "The economic interpretation of history has not yet been applied to the period of the Reformation, and that fact is the chief justification of this attempt to retell a story that has been so often told, and yet told inadequately" (p. ix). The reader's surprise at the first part of this statement is less than his

astonishment, on finishing the book, at the author's claim to write from the economic standpoint. Save for a few pages in the introduction, and a few words in one other place, there is nothing whatever on economics. All told, there is far less than in the standard political and church histories—*The Cambridge Modern History* and Lindsay, for example. Mr. Vedder professes to have outgrown the "great man" theory, and condemns the scholars who would explain the success of the Reformation by picturing Luther "as the colossus who bestrode Europe, by his towering personality dwarfing all men of his age" (p. xiii). This history, however, is little but a biography of Luther, and on page 367 we find him described in the very words previously condemned: "Luther bestrode Europe like a Colossus, dwarfing all men of his time," upon whom "he stamped his personality." Like the German scholars Thudichum and Wappler, Professor Vedder writes from the Baptist standpoint, but, though his sympathies are plainly with the Anabaptists, whom he believes to have been the only really evangelical sect of the time, he cannot be accused of unfairness.

In his foreword, Professor Vedder assures us that he has spent years of faithful study on the subject, and, of the vast literature, "is reasonably confident that he has missed little of substantial value" (p. x). Yet he does not know the Weimar edition of Luther's works, nor the edition of the letters by Enders and Kawerau, nor the new sources of the table-talk. He ignores the indispensable works of Denifle, Grisar, and Pastor, as well as the *Reichstagsakten* and *Nuntiaturberichte*. These are but conspicuous examples, for of the great number of special works, a very small proportion seems to have been consulted by him. Nor does he make good use of the sources he quotes. On page 59 he speaks of a letter by Cardinal Rovere of April 3, 1518; it should have been easy to discover, what has often been pointed out, that the letter is really by Riario, and of date 1520. A worse error of the same sort occurs on page 66. On pages 84 and 90 he speaks of a letter of Luther to the Pope, of March 3, 1519; though Köstlin (whom he quotes in his bibliography) has proved that the letter was really written in January but never sent. On pages 67–68 he describes at length the dispatch of a papal brief to Cajetan, its receipt, and its effect; and then in a note informs us that "Ranke has shown that there are insuperable difficulties in the way of accepting its genuineness"! The well-known saying of Luther about washing his hands in the papists' blood (Weimar ed., vi, 347; Erlangen ed. *Opera latina varii argumenti*, ii, 107) he quotes from Bax, remarking, "I have been unable to locate it in Luther's

writings." Jerome Ghinucci, Bishop of Ascoli, meets us in these pages as "Episcopus Asculanus" (p. 68); Brück as Brinck (p. 144); the names of the Zwickau prophets are given in a variety of incorrect forms (p. 183).

Whatever value the book might still have with these limitations is destroyed by the author's habitual and gross carelessness. A cursory reading revealed more than fifty errors of some importance, a list continually growing. For example, on page xvi there are five mistakes. First it is said that there were no fewer than fifteen editions, each edition of a thousand or less, of the German Bible prior to Luther's time, making in all not less than a hundred thousand copies! Further down, in a list of nine universities founded within "fifteen" (meaning "fifty") years, the dates of the founding of two are incorrect, and Mainz is confounded with "Metz." On page xxiii we are told that Dürer never drew Melanchthon's likeness. On page 40 we learn that in 1514 "the Turks were threatening an invasion of Europe," which did indeed happen in 1529. On page 140 there are three mistakes, one in the date of the burning of the Pope's bull, one in the quotation from Luther on that occasion, and one in giving the number of students at Wittenberg. In note 2 to page 277 Bugenhagen and "Pomeranius" (for "Pomeranus") are spoken of as two different persons; Von der Planitz is metamorphosed into "John a Plaintz" and Erasmus Alber is simply called "Erasmus, *not* of Rotterdam." Of the numerous quotations in Latin hardly one is printed without some gross error. It is hard to see how the proof-reader of Macmillan could have let pass "*conitamus*" and "*videbemus*" (both p. 203, note 1). Cicero's letters to Atticus are quoted as his "letters to Athens," and given the wrong date, 90 B.C. (p. 201, note). A double snare is found in Erasmus's remark: "*Ego posui ovet gallinaceum, Lutherus exclusit pullum longe dissimillimum,*" which is rendered: "I laid a cock's egg; Luther has hatched a pullet of a very different breed" (p. 229).

It is not pleasant to write a wholly unfavorable review, but if criticism is to do its duty to scholarship, work like this must not be allowed to pass untried by the fire.

PRESERVED SMITH.

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